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**ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH**

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

# Editorial

Where every day is sunny how do we pray for rain!

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Who plays the night through will hunger through the day.

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It is no farther down the hill than up, but we get there quicker.

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Trust not the child with edged tools, nor the childish with riches.

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There are times when the neutral is the worst enemy of the good cause.

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Stop looking over the fence for your duty; it is right inside your own gate.

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The strike of the packers in the West soon affects the Eastern breakfast table.

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At ten years the precocious child was well on his way to a commonplace manhood.

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When the people are inert the work of the preacher is like washing charcoal to make it white.

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We should have some schools of happiness, so few people know how to be happy.

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The first word of reason may be rash, but the second word of impulse makes the trouble.

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It is not always good fishing even where the fish are many. Consider thy bait and be wise, O man!

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Behold the discontented man and take warning; he walks in a beautiful garden and finds only weeds.

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Trouble walks on the boulevard quite as much as in the alley, but wears different clothes and has a different manner.

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Behold, there are those who delight to say that they "respect the cloth," but lo, they seldom pay for the service rendered.

### A Happy Thought

A minister who has a vision reaching outside of his own parish, wrote a letter of real significance and worth to the members of his church, as his Christmas greeting, and then it occurred to him to send a copy to all of our missionaries, with a little personal word. It took considerable time and some money for postage, but he had full compensation in the satisfaction of those workers who are on the frontier; it made them feel that distance did not break the ties of fellowship, and cheered their hearts with a sense of home support. Missionary work would not be so hard if our home people would but realize that the missionaries are our own representatives, and we are responsible not only for their bare support in money, but for their morale. Our Board elects a missionary and notice of the election is given in the paper, and the rest of us straightway forget all about him. We who are nearer home get together in our ministers' meetings and slap each other on the back, and speak a cordial word, and all go home with a feeling of comradeship. But how seldom do any of us think of writing a letter or even a card of cheer to the fellow far away! How often do any of us think of sending one of the new books, or a bunch of the latest magazines, to the worker in the country town? And yet the new book and the latest magazines are read by us and lie around the house until we sell them to the rag man for two cents a pound and spend this unearned increment on soda or the movies! A little thought, a little trouble, and we shall make the work easier for those who are doing our work for us.

### Are We?

Are we getting a new denominational literature, and are we using what we have? Nothing impresses one more in traveling about the country than the lavish distribution of reading matter; the mails are clogged with it; publicity is the first step in the progress of religion and business. The economist will be troubled by the vast waste in connection with this elementally wise purpose. We are all throwing more literature into the wastebasket than we are reading, but there must be some value here else we should not have so much of it. Every denomination if alive is

sending forth statements of what it believes and what it is doing, and what it wants to do, and making its appeal persistently. Much of this goes into the wastebasket, but given that it looks good to read and is interesting enough to read and is worth reading, it gets there. We have now a Commission on Literature, doing good work, but we are only touching the edges of our needs. We need to have at least one hundred of our ministers and teachers and many of the laity centering their thought on a real book or a booklet that will touch the quick with a modern pen. Out of the hundred we may get one good publication, and that will pay us well. We are browsing over all the new books other people are putting out, but are we doing our share? Are we using our talents in literature, or have we wrapped them in a napkin and buried them?

### We Had and We Have

We had hopes that we should reach a total of over five thousand new church members during this year, and we have hopes that during the new year we shall double that number. We did well in establishing a new record of achievement, and this is but a challenge to do better. The ripening of church members is a slow process and sometimes we in our over-anxiety try to gather the harvest before it is ripe. But we must remember that this is an everlasting ripening; it must go on year after year, and we must have the wisdom of at least one of our ministers, to be always gathering. We had hopes and made a record; we have hopes that all the preparatory work of the last year will reach fruition in the year to come. We must have our one hundred thousand members.

### A Resolution for the New Year

In looking around for a resolution to make for the New Year, we hope you read "Things Are in the Saddle," by Ellen Burns Sherman, in the December *North American Review*, and resolved to get rid of the myriad things which you think you possess, but which in reality possess you.

> "Our minds—with a miraculous power, akin to that of the soil, in which tares, roses or sequoias may be raised—sometimes produce little more than a riot of weeds. 'Getting and spending we lay waste our powers,' wrote Wordsworth, even in the days when getting and spending were very juvenile transactions compared with the prodigality of our time. Related to the poet have been all the great ones of the earth in their instinct for keeping thing-free some spacious chamber of their being, as a watch-tower for visions and dreams. . . . When all the bedazzlements of modern dwellings and equipages have flashed upon our outward and inward eyes, some switch-key of memory throws upon our mental screen the restful picture of the Arab, his tent and the stars."

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## "RADICAL"

THERE is a certain word in the English language which needs to be rescued, and that right speedily, or its good name will be befouled and ruined utterly and forever. That is the word "radical." Every educated person knows what it means. But it has been pummeled around by illiterates until it is almost unrecognizable even by its friends. "Radical" comes from a Latin word which means root. A radical, therefore, is one who seeks to get at the root of things; and radicalism is the spirit and the practise of doing just that. In the exact sense of the word, every seeker after truth is a radical. It is a right noble name, and it is a shame to besmirch it.

But everybody knows how it has been maltreated. It is made to mean everything that is evil and destructive. It has been associated with the bomb and the torch, with piracy and anarchy. The reactionaries dearly love the word. It is such a splendid labor-saving device! It relieves them of the necessity of moral investigation and brain-sweat. When their views are challenged, all they need do is to stand up, in the pulpit or in the press, in Congress or on the stump, assume a shocked and dignified air, point an accusing finger at the disturber, and utter the one word, "*Radical!*" And the public, with its usual sheep-like docility, hurriedly begins picking up stones to hurl at the man who has dared the impious thing.

This word must be saved. To be a radical is to be a man after God's own heart. Jesus is the world's greatest radical. That is why they killed him. He dared dig under the traditions of the Pharisees, the dogmas of the priests and the decrees of royal tyrants. He went to the root of things. He exposed the wicked fallacy of the political and religious orthodoxy of his time. He disturbed the *status quo*. And the Pharisees, priests and Roman governors didn't like it. So they stirred up the rabble, the very rabble they were exploiting, to howl for his blood.

It is true that radicalism does some destroying, but only incidentally. Establishing the truth, getting at the root of a thing, always does destroy a lot of error. And when you destroy error some people are pretty sure to lose comfortable jobs. It always makes them peevish. If the error which is now current concerning the Christian religion were all destroyed, ninety per cent of our churches and preachers would be as useless as an old-fashioned ox-cart. And the other ten per cent would have to apply some mighty quick first-aid!

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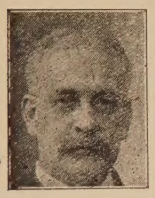
## THE RETIREMENT OF DR. BRIDGMAN

AFTER thirty-four years of devoted service and prophetic leadership Dr. Howard Allen Bridgman retires from the editorship of the *Congregationalist*. Significant as is this span of years, it does not measure Dr. Bridgman's work, for in these years the old Orthodox Church of the Puritan has been transformed into a free fellowship of those who follow truth even though it leads them far. Quite probably these pilgrims of the spirit do not know, will never know, how much they owe to the leadership, week by week and year by year, of Howard Bridgman, whose greatest capacity for leadership lay in a humble willingness to be led. His quiet faithfulness has been a constant inspiration to his fellow workers in a field that has many difficulties and not a few discouragements. Fortunate indeed will be the youth that shares the wisdom of his years and the warmth of his spirit. If he shall do for his students what he has done for his readers, the next thirty years will be even more fruitful than the last.

# Editorial Correspondence



A CERTAIN man of good repute, and, what in these days is almost as important, possessing a good car, laid his hand upon my shoulder, saying, "Come with me and have a ride, not with any special objective in view, but just to ride, and ride, and ride, across this fair earth and through the vivid air and beneath the bending sky, where moving cloud-pictures sweep across the infinite screen of blue." He did not say all that, but I read it in his heart, and I went.

Along by the water where the shores were cluttered with house-boats so that no normal child could paddle we went, and then out upon the long causeway which twists its way across the Bay of a Thousand Hues, by the big aquarium where strange fish-forms perform behind glass, and wonder what those strange two-legged animals can be that come and perform on the other side of the glass, as it seems to the fishes, an everlasting procession of freakish life! I often wonder what fish think of humans! The fish on the hook at the end of a line can not feel much of the sense of brotherhood with the fellow holding the rod, but when it sees, either up through the water, or out through the glass, these "superior beings," if it does not laugh, it must certainly waggle its tail! For a fish, however eccentric, can not be funnier to a man than a man must be to a fish! The point of view is a most important factor in all relations, whether human or piscatorial.

But while I was musing nonsensically, the motor was purring along, and almost before I realized it we were out on the beach road, and the car was guided up into the long grasses at the top of what they call a bluff down here, sometimes as much as four feet high! My worthy host, as the car stopped, said it had occurred to him that he had a call to make in the vicinity and he would have to leave me, and it might be for a considerable time, and I replied graciously that the longer he stayed away the better—not that I loved him less, but the sea more!

There are those who come to see the sea, and they look out across the breakers and the blue waters beyond, for one minute and fifty-nine seconds, if they are not in a hurry, and with an intake of breath, murmur, "Ain't nature wonderful?" and then rush away to eat crawfish salad, or some other fruit of nature. I think I must be slow, for I can not see the sea in less than an hour, and twelve hours, with half an hour for lunch, is much more satisfactory, with another session the next day.

These great things of God are not to be cabined in our narrow minds. Nothing of His is small, but we try to measure them and weigh them and then to sell them, and cheat one another in trading with what does not belong to us. And when we get a big piece of God's property, we boast ourselves. I came very near doing this very thing once right here on this spit of sand now know to the world as Miami Beach. Many years ago I was here, and, being asked to invest n city lots, I, with a vision which I did not myself ppreciate, said if I had any money, which I did not have, I should take a boat and go over to the Beach and buy a lot of acres of the sand which was of no possible use then, except as the edge of a bathing beach. With a very small amount of money I could have bought all the acres I wanted, and more, and had I done so I should be in the millionaire class to-day, instead of writing pieces for the papers! But, thank the good Lord, I did not have the money, and so other people have all the worry and responsibility of getting rich from Miami Beach real estate, and I can have a good time in this gloriously good world. And I can take the time to see the earth and sea and sky.

Now this strip of sand which I did not buy is being tossed about from one to another, each one trying to get a little bit of gold out of it, and claiming it as his own. This so-called owner may happen along at any minute now, and with raucous voice drive me from the edge of the sea. And I shall laugh at him and say, "You mite of a minute, you insect of an instant, where did you get possession of the piece of this island you claim as your own? Do you not know that the Almighty through the help of His tiny coral workers has been thousands of years laying the foundation, and that His great sea has surfaced it with sand, and it will be here for thousands of years more, while you will probably be knocked to kingdom come by an ice wagon in the narrow streets of Miami, before you are an hour older?" And he will reply that I will get knocked to kingdom come right now, if I do not "git off'n his land." So I shall probably "git," but go on thinking!

The so-called owner did not come, and my host of the auto did not come, and so I sat there in comfort on top of the sand which is on top of the coral mountain which the little coral insects were thousands of years building so I could sit there! And the dead sand had come to life with grasses and vines, and here and there a flower, and over there a clump of low bushes, and as I looked a covey of small birds came plunging down into the thick of it, and out from under the wheels of the auto shot a brilliant little lizard—among the most harmless things of earth, but the old Adam or Eve in us still starts at the sight of anything that looks like a serpent. Looking up and looking out, there above the waters a couple of lazy pelicans were sailing along as if there were nothing worth doing save sailing, and then one of them, suddenly galvanized into life, plunged down into the sea, like a bomb from an airplane, only more so, and shattered the dream of a fish which had come too near the surface. I often ask, "Why a pelican?" Perhaps the Creator might have created a homelier bird, but probably He never did! How such an unbalanced thing can balance so well and sail so gracefully is beyond comprehension, until we think of how certain men who are two-thirds "bill and pouch" move through this world of struggle with absolute serenity! And all that we, the fish, have is our opinion of the pelican-man—which is not fit to print.

There came up over the horizon a smoking little tug, dragging after it a big freight steamer loaded deep with cargo, and all the time I sat there it was

dragging that big steamer along from one horizon to another. I believe that big steamer could have taken six of those tugs on board, and the steamer was what was reported in the shipping dispatches, but the little tug was doing the work. And I was just thinking out a great moral and economic lesson to be drawn from the scene, when my friend returned with apologies for having stayed so long, to which my reply was, "What did you come back so soon for?"

*F. A. B.*

# Saving France from Herself

**John Van Schaick, Jr.**

THERE was great significance in the press despatches this week that the Cabinet of the United States had spent two hours debating the conference at Cannes, France, and the general economic condition of Europe. At the same time it was said, "on highest authority," which "authority" I happened to hear speak, that the President was convinced that not only the statesmen, but the people of the world, were anxious to get together on economic matters.

All this means what our Universalist prophets have been declaring for a century, that everything which happens in one nation has significance in every other nation.

The eyes of the leaders of this Conference are toward the south of France, where Lloyd George has gone to convince Briand that the very stability of Europe depends upon giving Germany a chance to get on her feet. The United States is there in the person of George Harvey to sit in as an observer, or what not, and to keep our Government informed.

I could write volumes on the stupidity of not coming out boldly and saying: "Of course this is a thing which concerns us. We will sit in and talk it over and think it out like the rest of you." But I prefer to commend our Government for starting on the path of participation. Perhaps we are going as fast as our people can be led. At any rate, the great fact is that we are on the way.

It seems agreed that one or more of the European Powers will call an economic conference in the near future, to which we will go officially and to which Germany and perhaps Russia will be invited.

The success of such a conference would mean employment for our unemployed, a market for our farm products, a healthy revival of our business. It would mean another step forward on the way of co-operation among the nations.

The President can not be quoted, but it can be stated on that same "highest authority" that nothing in him is stronger than his belief in the round table discussion—the sitting down together in a friendly spirit and talking it over—and the certainty that if the directors of our common world projects do sit down together, they will be apt to agree.

We all have been hammering France. Columns have been printed everywhere setting forth both the wickedness and the stupidity of French policy. "France has isolated herself." "France came to a disarmament conference, defended her huge army, and asked for a new huge navy." "She is keeping her army up at our expense." "She is militaristic." "She is supersensitive and jealous." All kinds of interesting stories have been printed about her plan to separate England and America and to range Japan and England against France and the United States. I have no doubt of the essential truth of these stories or of the justice of most of the criticisms.

To be perfectly fair, however, we must recognize a situation well illustrated by a letter which came this morning to my wife from a former servant—an unusually intelligent woman of the working class. It was dated Paris, Dec. 22, 1921. "Here," she says, "living with difficulty takes its normal course. It seemed in the springtime as if there were some improvement, but that did not last. Everything has gone up higher than ever and in our condition how to live is a difficult problem to solve. I used to think that when one was frugal and worked all one's life, that when one arrived at old age, one could live in comfort. I was mistaken. With this war and this ruinous peace, we have not and we never will have 'warm feet.' You will be astonished when I tell you that my little boy, now six, still wears the coat you bought for him at the Bon Marche when he was two. I have fixed it over and it is the best, the most comfortable and warm, of all his clothing."

"Make Germany pay" has been dinned into the ears of these people suffering from cold, hunger, and other hardships of the war.

There are politicians in France as in America willing "to fiddle while Rome burns."

Poincare and the extreme militarists are waiting to overturn the Briand Government at the slightest sign of weakening toward Germany, and they have back of them millions of French people who are not militaristic but who are suffering hardships "after the war" when they had thought that if they lived there would be peace and plenty.

Sympathy with France must not make us share her delusions. Even Frank Simonds, the most pro-French writer at the Conference, admits to-day that if France persists in her demands "a German collapse is almost certain and a general European smash practically assured." Such a collapse would probably affect France less than England, as she is agricultural. As Simonds says, "she has 16,000 unemployed, whereas Britain has 2,000,000." Such a collapse would affect us less than either France or England, but it would unquestionably put us into what we call "hard times" for an indefinite period.

That is why men like Harding, Hughes and Hoover are looking beyond this Conference to another which will stop the ebbing life blood of Europe, for we are inextricably bound up with Europe. Universalists proclaim the noblest of all motives to conduct, but now we are powerfully reinforced by motives of business sense and self-preservation. As Libby says: "International finance is queer business. You have to be generous to be selfish intelligently."

Meanwhile this much may be set down to France's credit at this Conference. She has just

accepted the substance of the Root resolutions defining the old international law about "visit and search" of merchantmen, making a new law absolutely forbidding the use of submarines against merchant vessels, and defining infractions as piracy.

As Sir Auckland Geddes, the British Ambassador, remarked when this was proposed, "If we can agree upon that, we will recover much of the ground lost by the demand of France for submarines." It looks as if we had recovered it. It pulls out the poisoned fang of the submarine.

France has made her gesture. Briand again has shown the Chamber and the French voters that he is not subservient to England, and so I doubt if France ever builds these submarines.

The tragedy is that she is making her demonstrations against England, who saved her from Germany, and who under similar conditions would save her again.

Just now the task of everybody seems to be to save her from herself.

*Washington, Jan.* 5, 1921.

# The Papers of John Pererin

## XVI The Innovator

THE Scriptures open with the drama of creation, the spectacle of God making a new thing. They end with this word of self-revelation: Behold, I make all things new. The God whom we worship is a God of making and remaking, of innovation and renovation. This is His peculiar character; it is His genius to create and recreate. The frequency with which the word "new" appears in the New Testament is notable—new commandment, new creature, new covenant, new song, new Jerusalem, new heavens and a new earth. It is a great panorama of things new and things renewed. The Providence of God is an endless process of construction and reconstruction.

It is this message that the turn of the year should bring us. We have passed through a fiery furnace; and our souls are scarred and seared. We have seen a civilization crumbling down in ruin and sorrow before our eyes; and we have realized that, beneath the outer crust of prosperity and relative ease, the very foundation of our common life was rotten and undermined.

And while the war was still on, we confidently descried through the smoke and the tumult a fairer, juster, kindlier world. But the war is over; and that new world has not arrived—and it looks as far away as ever.

We are living in a fool's paradise if we suppose that this new world will come of itself, drop down upon us ready-made from the clouds. It is true that in the Apocalypse the new Jerusalem comes down out of heaven from God; but it comes down to a place prepared for it. There will be new heavens only as there is a new earth; and the new earth will have to be made—made by you and me, by our toil and tears, mayhap in blood and sorrow. Its foundations must be laid in our sacrifice, its walls raised by our devotion and cemented by our patience. And we shall have just as much of a new world as we make up our minds to get and are prepared to pay the price for. *For the world, new or old, is, after all, just ourselves.* It is the most foolish thing in the world to suppose that we can go on living in the old way, working on the old acceptances in commerce and industry and other human relationships, still governing our conduct by the traditions of a day that is dead—and that the walls of a new world will go up all the same. There will be no new world at all except it be a world of new men and new women.

And so before any other word can be spoken, let this word be said: *Look to yourselves.* It is one of our pathetic weaknesses to have an unbounded faith in the efficacy of impersonal things, like institutions and movements and abstract ideas of all sorts. I lately read a book which told me on every page what the Church did, could do, would do, and repeated these things to the point of weariness, as though the Church were a sort of super-personal power capable of countervailing human vagaries and of carrying through a program in spite of all our delinquencies and derelictions. In modern times we have had the same kind of feeling about the State. The State, we say, should do this, or do that; and at the present moment, we are expecting the State to be up and doing about this business of reconstruction. But *we are the State;* and there is no other State than that which is so constituted, made up of men and women. The State will be and do just what we mean it to be and do, just that and no more.

And—in the same spirit and with the same blindness—we hail movements of various kinds as containing the sure key of salvation. We set a movement afoot; and lo (we say), the Kingdom of God is at hand! But it isn't. I am not saying that movements do not embody genuine human impulses and legitimate human aims—they do; but their story is that after a time they lose the warm human enthusiasm of their begetters, and become things of offices and bureaus and card-indexes; and in their arteries instead of red blood is black ink. There are scores of dead movements, movements that have ceased to move, cumbering the earth to-day. I am not sure that it would not be wise to create a national high day for quick and effectual interment. The air would at once become perceptibly clearer. Anyway, the value of any movement depends upon the amount of warm human quality that it possesses, upon how much of the very stuff of their life men and women put into it, not upon its list of presidents or the volume of subscriptions, for these may be but empty forms and an easy substitute for personal service, the only thing that really matters. It will do none of us any harm to cultivate a healthy scepticism concerning the validity of mere mass-action—whether by Church or State or any movement. Not indeed that there is no value in common human action, in living co-operation; but that is a different thing. Pronouncements by the Church, enactments by the State, the fine declarations of this

movement or that, are mere windy rhetoric unless they are validated by the personal surrender and the patient active labor of the men and women in whose name the word is spoken. It is men and women that count, *their* quality, *their* character, *their* energy, *their* sacrifice. And the new world must be conceived in terms of personality, dedicated to the ends of personality, and the labor which creates it must be the personal labor of common folk like you and me.

So then, let us look to ourselves. I do not know whether you, my reader, feel the lure of this splendid adventure. Have the sorrow and anguish of these past years bitten so deeply into your souls that you feel that you can give what God leaves you yet of life to nothing but to the toil of making a world which can not again be turned into a hell? Or have you perchance seen a vision of the city of God, its white towers gleaming in the gold of a distant dawn, *and the streets thereof full of children playing*—a vision which has captured your heart so that you have said, I am no longer my own; I belong to that? Have you felt the pull of this thing? God grant there be among us no poor souls who would go back to the old easy life on a sleeping volcano, asking no more than to play the old game on the market place, to follow the old round of huckstering and stealing a march on the other fellow, feeling nothing still but the squalid and vulgar pull of the dollar. This hour has neither need nor room for the mean-spirited and the base and the selfish; it is the day of the high-minded and the great-hearted, of the freeman and the seer—a day not for mannikins but for men. And we have all been mannikins, living little lives in a little way, seeing small things and doing them; but to-day the world is calling aloud for the broad sweep of great vision, for inconceivable courage in thought and action, not for the peddling policies of ward politicians, or the timid gestures of statesmen who would be idealists but are not. The vultures are already hovering over the carcass of Europe: the chauvinist and the jingo are busy at their old game, all the old polite diabolical camouflage for the game of grab. And there are also forces of life afoot which threaten to become forces of death if they are not guided into channels of constructive action. There are promises turning into menaces, resurgent life becoming insurgent—making for insurrection where there should be splendid resurrection; and it is only great wisdom and great courage that can save the day. This is the wild heaving world into which we have come. Are we big enough for it? Wise enough? Good enough? Brave enough to stand in this tremendous hour?

And the answer simply is that we are not. Yet it is we that have to face this thing, to become the prophets of a new order of life, to become the builders of the future. And if we have any doubts about our capacity, let us remember God. We do not go into this warfare at our own charges; for it is essentially His campaign. To-day, at the watershed of the ages, with a world seething in the melting pot, this word comes down to us with a certain terrible directness, with a challenge that is not to be evaded. *"Behold, I make all things new."* Does it come with a personal meaning to you and me? For God will not, nay He can not, make all things new in spite of us or without us. He will just let us have the things we want or deserve to have. It is so ordained in his plan that we must work with Him; and with Him there is no limit to what we can do but the limits of His own power. This surely is the peculiar privilege of this great time, that we may, with a more assured sense of reality, with a more vivid consciousness of the urgency of a great, hardly intelligible responsibility, than ever before, give ourselves to God unreservedly for any task, for any adventure to which His Spirit and His grace may in these great days be calling us.

*Grant us, O Lord our God, as we stand upon the threshold of a new year, a baptism of Thine own unchanging newness. Let us put on the new man, being renewed in mind and heart and will, so that we may look out upon the world with a new hope and with unwavering confidence that Thou wilt bring Thy purpose to pass. Make us sharers with Thee in the enterprise of rebuilding a ruined world and of turning this wilderness into a garden of God.*

# The Challenge

**Jesse H. Holmes**

IN a recent article under the title, "Dare We Meet the Challenge?" the Rev. Frank Adams, D. D., has presented to the Christian Church certain very definite propositions. Among them are these: "The first task is the elimination of war;" "the Church is challenged to demand that the nations do this *now;*" and "we are challenged to do this ourselves whether any other nation on earth is ready to do it or not."

Probably those who heard this very frank and courageous statement thrilled to it more or less. Did they do anything else? It is one of the cheap and easy forms of piety to thrill to fine phrases, and it is worth just what it costs—nothing. The Church, which means the people who belong to it—the laymen and only incidentally the preachers—has three alternatives: (1) to accept these propositions, (2) to reject them, (3) to merely thrill to them. The first two involve conduct, the last mere inertia. It is entirely respectable either to accept or reject in spirit and in truth; it is disgraceful to accept or reject "in principle" and then to take no part in realizing the principle. One who rejects has the easier pathway. All he needs to do is go along with the nations, adjusting if possible, to avoid taxation, but recognizing the nation as the ultimate source of right and war as the ultimate method of enforcing right. The distinction of attack and defense is fundamentally a dishonest one. Every nation goes to war for "defense" in these days, and there is no such thing as attack. If the appeal to force is the ultimate appeal, then to be strongest *is* to be right. No one with any knowledge of history believes that war settles any other kind of right. Victory goes with the strongest battalions. God sides with the biggest guns—if force settles right.

But what of the man who accepts these propositions? He must in the first place be ready to be unpopular and to be called names. He will be a pacifist in fact, but he will be called anarchist, traitor, bolshevist, or anything else that stands for the bogie of the time. Probably most of the Church will be against him, and will explain away in the interests of easy conformity all the powerful statements of Jesus and his disciples. He will find that the main events of Jesus' life were (1) the using a "whip of small cords" to drive out the money changers, cattle, etc., from the temple, (2) his statement that he came "not to bring peace but a sword," and (3) the obscure story of his asking his disciples whether they were armed or not on the night of his arrest. The Beatitudes, the "Sermon on the Mount" and all the varied teachings of the Master are to be interpreted in terms of these doubtful stories.

If our pacifist manages to get past these experiences he will be driven to working out a Christian philosophy of life. He will be forced to recognize that his loyalty to mankind is greater and more fundamental than his loyalty to his nation, so that he may be forced to oppose and condemn the course of his country and in extreme cases to disobey her commands. He will realize after much tribulation that to be defeated in war is by no means the worst thing in the world, and may be vastly better than to be victorious. It will become apparent that his faith means that the way of love—of friendliness—really brings about better results than the way of hatred and violence. He elects therefore rather to accept defeat and subjection for himself, his church, or his country, than victory by force of arms; and this not because he is perverse but because he really believes that it will turn out better in the long run. A real faith in the Christian method involves the actual leaving of it in order to get the best consequences. It is not faith unless it desires the consequences.

Will the Christian Church take up Mr. Adams' challenge even for discussion? It would be courageous to take a stand on either side. Of course it can be done rather cheaply now, but it may cost something. And on the other hand it will accomplish something. A straight out meeting of the issue may result in putting an end to the age-long hypocrisy of preaching one thing and practising another which has discredited the Church for a thousand years. And more than that, it may make of the Church the world institution it pretends to be, and set it about the task of substituting a Christian civilization for the one which now masquerades under that name.

# Order of Universalist Comrades

DR. LOWE'S splendid exposition and stirring endorsement of the Comrades' movement in last week's *Leader* will awaken the gratitude of the twenty-five hundred members of the Order. The natural reaction is entirely in favor of the present Campaign to double the membership before Laymen's Sunday, Feb. 19. For, if the Comrades are to be the visible and effective medium of *harnessing the man-power* of the Universalist churches, numbers must be the indispensable sequel to the high objectives established as a working basis.

So the Campaign is on! It started in some of the churches on Jan. 8; others will get under way on Jan. 15; by the end of the month, it is assured that there will be action "on all fronts." Every day Campaign Headquarters receives earnest pledges of co-operation and insistent calls for literature, for example:

"I am in full sympathy with the idea conveyed, and will help all I can." (*Leonard E. Bennick, Lawrence, Mass.*)

"That letter of Dec. 24 was *bully!* I regret that I have not the time or money to help put over the *big* work you are doing for the cause of our Church. I am doing what I can, although I am busy six days and three nights a week in my profession—advertising." (*C. D. Roberts, Buffalo, N. Y.*)

"I will endeavor immediately to call the Comrades together and organize the local Campaign here along the lines outlined in your letter." (*William Sanborn, New Haven, Conn.*)

"I assure you of one man who will attempt in his weak way to push a little enthusiasm into the state of Illinois, or at least in that part of the state where I am working. Count on me to help in any way that you may dictate." (*Joseph M. Tilden, Galesburg, Ill.*)

"I do not see that your plans could be improved. I think we can use about one hundred and fifty folders." (*Harry A. Niven, Rochester, N. Y.*)

"I have talked the matter over with certain of our men who 'do things.' I hope to report some memberships later." (*W. W. Spaulding, Haverhill, Mass.*)

The First Universalist Church, Providence, R. I., has sent out a postal card with the following display:

THE UNIVERSALIST COMRADES
are working to build out of the growing
lives of living men
THE TEMPLE OF THE LIVING GOD
MEN WANTED!
NEXT SUNDAY MORNING, JANUARY 8TH, 1922

Comrade Frederick A. Nichols, 30 North Dearborn St., Chicago, is the member of the National Membership Committee for the Middle West, and will be only too willing to give active co-operation to leaders in the parishes in that section. Write, wire, or telephone him for any assistance you may desire.

Comrade Lewis L. Peck, president of the Maine State Chapter, and a member of the National Membership Committee, has changed the ordinary climate of the Pine Tree State at this season with his fiery zeal for the Comrades' organization. You will see that Maine is at or near its geographical place in the Comrades' scale when the Campaign is over.

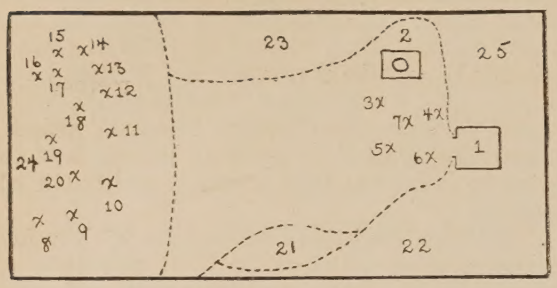
We earnestly request that from every church where the Campaign is being conducted, reports be sent to Campaign Headquarters week by week. We want to make it evident that the progress is all in favor of our reaching the goal of 5,000 members by February 19.

*Push* will *win!*

# The Sand Table

Mrs. Frank Austin Alden

## JACOB DECEIVES HIS FATHER




(Sequel to "Isaac and his Sons." Table same except to add two goats. Add these at lower right hand corner.)

1. Home of Isaac.
2. Well.
3. Dog.
4. Isaac.
5. Rebecca.
6. Jacob.
7. Esau.

8-15. Trees.

16-20. Animals.

21. Water.

22-25. Moss and flowers.

26-27. Goats.

IN our last lesson we studied about Esau and Jacob, who were the two sons of Isaac and Rebecca. Now to-day we have nearly the same picture on our table because we are to learn something more of this same family. Last Sunday we learned that Jacob was jealous of Esau and that made him act very selfishly, and that he got Esau to do something Esau should not have done, that is sell his birthright for a mess of pottage just because he felt hungry. Now Jacob and Esau both knew that Isaac, their father, would feel very bad if he knew what they had done. So they kept very quiet about it lest he should find it out.

So the years go on and Isaac gets to be a very old man, and his eyes begin to fail so he can't see very well. And as Isaac gets old he gets weak and feeble so he can't go hunting any more. And then who do you suppose does the hunting? Esau. Yes. Just as we learned in the last lesson, Esau has learned to hunt. Now, Isaac is calling Esau and Esau comes to him (move doll), and Isaac tells Esau that he would like to have him go out and get a deer from the woods. So Esau takes his bow and arrow. (May be shown, if easy to get, with Esau as you move him to the woods.) How many of you have ever seen a bow and arrow? Well, these are the things they used to hunt with because they didn't have any guns in those days. Now as Esau goes to hunt, this leaves Isaac in the house and Rebecca and Jacob are just outside. (Always point to dolls when naming them.) Now Rebecca has loved Jacob very much and rather better than she does Esau. Rebecca knows that Jacob wants the property and that to be able to hold it he ought to have his father's blessing. But she knows that Isaac would not give this unless they could fool him in some way.

Now Rebecca knows that Isaac is longing for this deer meat to eat, and that when Esau comes back with it Isaac will probably give him the blessing that usually went to the oldest son as a sign that he was to have the property. Rebecca moves over to Jacob (move doll) and tells him to go out and get one of the goats and they will kill it and cook it and give it to Isaac, and that they will tell him that it is deer meat that Esau has brought in. And so she thinks that Isaac will give Jacob the blessing that ought to go with the property. You see that is one of the worst things about doing something mean, you have to keep on doing other mean things to back it up.

So here, while Jacob could have said he had made a real bargain with Esau, he now found it necessary to deceive his father in order to make the bargain good. But Jacob tells his mother that that plan will not work, because, he says, "My father will take hold of my hands when I give him the meat and my hands are not like Esau's, for his hands are rough and hairy and mine are soft and smooth. He will know the difference at once."

But Rebecca tells him to go ahead and she will fix it all right. So Jacob goes out and catches the goats and brings them to his mother, and they kill the goats and Rebecca cooks the meat. Then she takes some of Esau's clothes and puts them on Jacob and she takes the skin of the goats and puts that on Jacob's hands and around his neck so that he will be hairy to the touch of Isaac. Then she sends him in with the meat and his father eats it. (Move doll Jacob in beside his father.) Then Isaac asks Jacob, "Art thou Esau?" And Jacob tells an awful lie and says he is.

Then Isaac feels of his hands and says: "Your voice sounds like that of Jacob, but these hands are the hands of Esau." And Isaac gives him the blessing. (Move doll Jacob outside.) But a little while afterward Esau comes home with the deer and he prepares the meat and brings it in to his father, and then they both find out what has happened. Then Isaac feels very bad because he has been tricked in his blindness. And Esau is very angry with Jacob. He is so angry that Rebecca urges Jacob to run away for a while lest he should be killed. She is afraid now also. You see when we do wrong things we soon find out that they are more serious than we thought, and then we are afraid. But then it is too late. (Move Jacob rapidly away to the woods to hide.) Now as Isaac is old and blind and about ready to die, the scene in this home is very sad. Isaac mourns over what has happened. Rebecca is afraid. Esau is angry. And Jacob has run away to hide. All of them are affected by this selfish trick that Jacob and his mother played on Isaac.

This is our lesson, that it makes everybody happy when we all do right things. It makes us happy also, and we never have anything to be afraid of. But when we do wrong things it makes everybody around us unhappy and it makes us unhappy also, and we

get so we are afraid all the time. We must not tell things that are not so and we must not deceive other people if we want to be happy ourselves. If anybody tries to get us to do mean and tricky things we must always remember how Jacob had to run away, and how scared his mother was after they had tricked Isaac into giving the blessing that belonged to Esau. Most human unhappiness comes from somebody doing something they ought not to do. Let us all try to bring all the happiness we can by doing the right things. We shall learn more about Jacob, running away from his brother, in our next lesson.

# The Future of Goddard Seminary

IN the two articles which have appeared in the *Leader* on Goddard Seminary, there have been given short glimpses of the founding of the school, its early friends, and its growth to the present time. Of course, of necessity these have been very brief and have attempted to give only the outstanding features. There remains only to be given a glance at the plans of the seminary for the future.

Goddard Seminary is an excellent school, worthy of the sacrifices of the early friends who made it possible. Its teaching staff is of the best. Its living conditions are excellent. It has a larger number of resident students than last year. Its students are as fine a group as any school of this type can boast. It is faced with the problem of keeping up to the high standard that has been set. Every endowed school has had to go to its following during these recent years and ask for funds to enable it to carry on. This Goddard Seminary is forced to do.

The Trustees have secured Miss Julia A. Holland, an *alumna* of the school, and one thoroughly familiar with Goddard and its work, to manage the campaign among the friends of the school.

Hand in hand with this movement, it is planned to institute a more aggressive policy for securing students.

There is surely an excellent field for a school of this type in Vermont. Goddard has long been, and still is, the one school of liberal tendencies in this state.

The school has had many good friends throughout the denomination. It looks to these now and to its own sons and daughters, for assistance.

You can help the school. It is a monument to the love and sacrifice of those good friends who founded it and who nurtured it through the hard years.

Many a boy and girl owes a debt of gratitude to the men and women who made it possible for them to obtain what Goddard could give them. Surely helping boys and girls along the way to education and training is a worthy philanthropy. We want to extend the service of the school. You can help in two ways; you can contribute much or little, according to your means, to the fund which the school is raising to carry on its work; you can send us your boys and girls and advise your friends and neighbors to send their boys and girls to us when they are contemplating sending them to a private school.

Goddard is a good denominational school. Its past has been a worthy one. Will you help us to make its future a brighter record of service than its past?

# Parables of Safed the Sage

### The Parable of the Points of the Compass

ONCE upon a time I journeyed unto a great city whose name was New York. And I lodged in an inn other than that wherein I had lodged previously. And when I arose in the morning I was Turned Around. For the North appeared unto me to be West and East appeared North. And I could not make it seem right, albeit I knew which way to go; for I had been there before.

And I went unto Twenty-third Street and stood looking toward the place where Fifth Avenue doth Gee toward the right hand and Broadway Haweth to the left.

And then I recalled the vision of the town where I was born.

And straight before me I saw the little White Church, and I knew I was looking North. And on my right down Twenty-third Street I saw the Red Brick School House, and I knew that it was East, and behind me I knew was the Town Hall. And on my left hand I saw the house where I was born, over against the Town Pump, on Main Street where it joineth unto Richmond Street.

Thus did I pick up the city of New York and set it upon the top of a Flat Iron Building and twist it around till the points of its compass agreed with those of the town where I was born. And I was Turned Around no more.

And this same stunt have I wrought in London and Los Angeles, and in Paris and Pittsburg; I have done it in New Orleans and I shall do it if there is occasion in the New Jerusalem, which standeth four square.

And this also have I done in Matters of Morals. For I learned other things than the points of the Compass in the little town wherein I was born. I learned the Ten Commandments, and the Golden Rule, and divers other good things. I learned Invaluable Things in the Red Brick School House that is turned toward the rising of the sun, and in the Church that is toward the North Star, and in the house that stood over against the Town Pump, where Main Street joineth unto Richmond Street. And when I am perplexed concerning great matters of right and wrong, I pick up the Great Problems of Political Economy and International Law, and Corporate Responsibility, and I resolve the whole matter upon the Town Pump of the place where I was born, until I find how its Moral Directions conform to the points of the Compass in

Ethicks which I learned from Godly Parents, and faithful though not brilliant pastors, and competent though not Illustrious Teachers.

Now there be those who Consider that this process is Provincial, and who think themselves Very Clever for having outgrown this method. But the Compass pointeth Straight toward the North Star in the room where I knelt by my Mother's Knee; and out of the window in the morning I did Ever behold the Rising Sun, and it rose ever in the East.

* * *

## THE SUNDAY SCHOOL LESSON

### James W. Vallentyne

### JANUARY 22—ELIJAH'S FLIGHT AND RETURN

**True Success**

At the close of the exhilaration on Mt. Carmel it *appeared* that Elijah had won a great victory. Subsequent conditions offer no testimony to verify this conclusion. Great excitement had prevailed, but the people's information and inclination and aspiration were not changed. The prophet himself was exhausted, and fled in fear and defeat. After the conflagration there was—ashes. If anything had been constructed during the occasion it was in the way of reinforcements to previous purposes.

True success is measured by the quantity of new quality. Campaigns of argument and times of emotional ferment are of value in proportion to the increase of understanding and idealism incorporated into the motives of the people.

The great task always before the Church is the increase of human quality. The methods pursued must always clarify the judgment and refine the tastes. People in a general way go where they want to go and do the things they want to do. And changes brought about in their social and moral order must be the result of changes in their desires. This then is the kingdom where the forces of evolution and revolution must carry on their work. The skillful training of the faculties that appraise must be the process of progress.

The preacher who undertakes less than the construction of intelligent, aspiring and masterful characters is unworthy of the hearing of earnest people. The teacher of Sunday or Monday school who does not succeed in naming and defining the principles of life, making clear their origin and process and destiny, is not doing the thing that the teacher above all else should do. It should be made clear that no country's laws nor any society's rules are what we mean when we talk of the principles of life. These laws and rules are an effort to establish some common standards of practise.

Some principles of life that have come to our knowledge, and which ought to be laid down as a foundation for all plans, are that all life forces tend toward construction, that one order of construction succeeds another in a succession of improvements, that harmony with the laws and processes of life results in happiness and richness, that success is achieved only in conformity to principle and that there is no possibility of avoiding disorder and greater or less degrees of defeat when the course of a life runs counter to the laws of life.

**Finding God**

"We can hardly understand the sublimity of this lesson without learning about the wild grandeur of the scenery of this wilderness mountain which is the background of the story. Travelers say that it is one of the wildest spots on earth, and that there is an unearthly grandeur about the scenery that can hardly be matched. The simple description in the narrative suggests plainly one of those violent thunderstorms so characteristic of the place.

"It was in the midst of such a crashing storm on Sinai that Elijah became conscious of God's presence and stepped forth to the door of his cave to meet Him. The first message was a rebuke, and sounds very much like the prophet's own conscience intensified: 'What are you doing here, Elijah, so far from duty?' Elijah's reply was an attempt at a justification. It shows the prophet had been having a debate in his own mind as to whether he was not needed back home, after stirring up such a turmoil at Carmel. It is interesting to note that what impressed Elijah as most divine was not the wind or the roar or the flash or the shaking of the mountain beneath him, but 'the sound of gentle stillness,' as the Hebrew puts it. This quiet but insistent message dominated the prophet's will at once. He recognized it as the word of Jehovah and obeyed it." (*Walter Fiske.*)

The God of silence, of exceeding great deliberation, of infinitely far-reaching and long-enduring process, is the God of reality. There is no god of violence. What seems so is a failure to understand measure. There is no god of arrogance. What seems so is a creation of human frailty.

The living God is spirit and the parent of all spirit. The living God is life and the parent of all life. This God we know in our experience. Our spirit talks in spirit language with Him. Our life is but a member of His life. Our experience is but a fragment of His experience. "In Him we live and move and have our being."

**Serving God**

Elijah and Jezebel had a great contest. Who won?

Elijah was "very jealous for Jehovah." Many people are. Some of them help and others hinder. No cause is ever fortunate enough to escape some foolish contributions from its friends. Wise is the man who knows how to make his words and works an uninterrupted flow of support to the greatest cause he knows.

"In the time of man's innocence" men presumed to speak and act for God. Sometimes they prefixed their statements by such expressions as "Thus saith the Lord." Some men still presume to declare the program of the Almighty and to state His preferences and verdicts.

Men best serve God by seeking to understand honor and rightness and to establish it in their own being, and by then helping others to do the same thing. Life lies in oneself and proceeds on its way in the processes of experience. Herein comes conviction and knowledge. After one's own experience is illuminated he can help others into the expansion of their experience.

Great caution must be exercised lest good men be so unwise in their goodness as to become evil in their doings. The blustering Elijah may have done much good with his spectacular co-operation with the lightning and the rains, but perhaps there might have been more substantial construction of good character if he had appealed to the spiritual appetites of the people and helped them discover the God in whom men live.

**Measuring God's Success**

Elijah's conclusions were natural. Let none in this great age of understanding condemn this great prophet ever so faintly for any of his conduct. He lived in a raw period. Religion was raw. Civilization was raw. He was a great hero prophet. He was a prophet because he saw spiritual values and qualities for men that others did not see. That is the distinction that makes men prophets. He was great and heroic because he dared to declare his convictions.

His estimate of the number who knew a spiritual God was very inadequate. Who has done much better? It is still quite common for very substantial people to count only those who think as they do and who go along with them in their tangent touring. Christians leave out all other religions. Catholics leave out Protestants, and *vice versa.* Orthodox leave out liberals and liberals do not worry. Church folk leave out all who do not at least declare ardent sympathy with the Church.

The Invisible King, the Parent Spirit, the Infinite Life, is working out a destiny. We can not comprehend it. We can help the process as far as it affects us. We can halt the plan in its construction of the individual which we call I. We can offer encouragement and some information to each other. These possibilities mark the limits of our influence.

The wise man accepts the parenthood of the Infinite, the brotherhood of his fellow and the certainty of the triumph of the Order of Life.

# Young People's Christian Union

### DIRECTOR'S DATES

Jan. 15. Worcester, Mass.
Jan. 21-22. Vermont State Rally, llows Falls.
Jan. 18. Morrisville, Vt.
Jan. 20. St. Johnsbury, Vt.

* *

### /HAT HAPPENED IN MARLBORO

"Quick! Quick! Something must be done! is Saturday noon and Mr. Sias has gone bed with the grippe. We have tried to t Mr. Fortier but he is out of town for er Sunday. Can't the Young People's ıion do something?"

Surely they could, and did, and thus it ppened that Sunday, Dec. 18, quite ddenly and unexpectedly became Young eople's Day in Marlboro. It was too te to invite or request any one to write address or prepare a talk, but we rned to the *Leader* and found several cellent articles which seemed to be writ- n for just such occasions: challenges to e youth of the world to enter into the ork of the Master. These were read by fferent members of the Union, and the rvice was very helpful and interesting. hat *do* they do in an emergency in the ıurches where there are no Uniona?

This account of what happened in Marl- oro last month, written by one of the nioners there, is an indication not only what a Union can do in an emergency, ıt what every Union ought to do on oung People's Day, Jan. 29, except that venty days instead of twenty hours ıould be taken for preparation.

It is sufficient answer to the scepticism ıat exists in some places as to the ability the young people to conduct a service ıat is filled with the spirit of youth, and ıat is at the same time dignified and ıtisfying to mind and soul. The papers hich the young people will write and ead will not have the scholarly depth or ıetorical perfection, nor be delivered with ıe oratorical finish, of the sermons that ıight be preached on that day, but for eal human interest, and for power to each men's souls, they will stand about n a par. That would by no means be rue Sunday after Sunday, but once a ear it is.

And it is pedagogically correct. Sup- ose a teacher recited all the lessons in a chool. How much would the pupils earn? Something, of course, but only a raction of what is learned through self- xpression. And pedagogy has discovered hat pupils need not only the usual chan- els of self-expression, such as the class oom affords, to which the Sunday school nd Y. P. C. U. meetings are analogous, ıut they need special occasions, with arger audiences which will call forth more han the ordinary abilities demanded in he daily routine. This is one reason for Young People's Day, with the service entirely in the hands of the young people themselves.

And the question with which the message from Marlboro concludes is likewise pertinent. A church without a Union is refusing to its young people the help which can be given by the organization which has proved itself in thirty-five years the best for self-development through self-expression in religion. A church can get along without it, just as well as it can without a Sunday school, but it is likely to be a church without young people in a few years.

* *

### YOUNG PEOPLE AND THE COMMUNION SERVICE

In the Upper Room in Jerusalem a company of young men were eating together. By the symbolic act of the blessing and breaking of bread, and the sharing of a common cup, their Leader made this the beginning of a sacred custom which the Church, later organized in his name, has followed down to the present day.

As years went by, those of this group of men, and others who became associated with them, grew older, and gradually the symbolic act instituted in the fellowship of their youth became filled more and more with the meaning of memorial, first for their Leader, and then for others of their number who had passed on.

And in the course of the centuries this simple act of fellowship was given fixed forms and words, which time had made full of meaning, and the service of communion became a sacred and a hallowed rite. It is still rich with meaning, richer than it was when that Leader of a little group of young men instituted it. It has retained some of the meaning which it had then, but there has been added to this more and more of the memorial note, and still more of form and ceremony and other hallowed associations.

To one who is familiar with Christian history and tradition, or into whose life there have come the enriching influences of sorrow, the service of communion as usually observed is a sacred privilege, and should be kept with all its richness of form and association.

But in every church there is a large number, including practically all of the young people, who do not have this background and to whom the communion as usually observed is well-nigh meaningless. The Church has all too often failed to instruct them. They have been received into membership, but little, perhaps nothing, has been said to them about this and other ceremonies, to make them understandable and appreciated parts of the services of the Church.

In many places it has become the established custom for all the young people and many others to leave before the communion if it is observed at the close of the morning service. My brethren, these things ought not so to be.

And they will not be if the young people are helped to understand, not what the communion service means to the fathers and mothers in Israel—that is beyond them now—but what the communion service was in the beginning and may be to-day: a symbol of fellowship between the Leader of a group of young people and his followers, instituted with the longing in his heart that he might be remembered whenever they ate together as one who was working with them on whom he depended for faithfulness to carry his work to completion.

It is with the hope that this idea of youthful fellowship, which is a part of the communion service, may be kept alive and made real in the lives of the young people of our Church to-day, that a celebration of the communion on the evening of Young People's Day, Jan. 29, has been suggested, that it may be observed in a way that will bring out most of all its original spirit of fellowship, with its challenge to faithful comradeship with Christ.

*Stanley Manning,*
*Director of Young People's Work.*
*Boston, Mass., Jan. 6,*

# For the Quiet Hour

There is a beautiful and an ugly way in which to say almost everything, and happiness depends upon which way we take. You can upset a person for the whole day by the harsh way in which you may call him in the morning, or you can give him a beautiful start in the cheeriness of your greeting. So not only in words, but in all the little, common courtesies and duties of life, think of the beautiful way of doing each.

*D. L. Porter.*

If we could realize the power of even a small pleasure, how much happier the world would be! And how much longer bodies and souls both would bear up under living! Sensitive people realize that often it happens to them to be revived, kindled, strengthened to a degree which they could not describe, by some little thing,—some word of praise, some token of remembrance, some proof of affection or recognition.

*Helen Hunt Jackson.*

How sweet a thing is a little simple enjoyment!

*Amiel.*

The new morning is a sacrament. For here once more, out of the infinite, there has been handed over to us a priceless gift, which we can not claim and which we are powerless of ourselves to produce.

*J. Brierley.*

# The W. N. M. A.

**Conducted by Mrs. Ethel M. Allen, 185 West Ninth Ave., Columbus, Ohio**

### THE CHALLENGE OF 1922

With what expectancy we await the coming of a New Year! Filled with anticipation, we watch and listen, as the hour of midnight approaches. There is a certain thrill of excitement when the whistles begin to blow and the bells to ring for the Old Year to pass, and as we stand at the threshold of the open door, the New Year enters.

We bid "farewell" and "welcome" with mingled emotions.

How about this New Year for our W. N. M. A.? 1922 is brim full of opportunity for us—opportunity at every hand. And who will meet it? The *members* of the W. N. M. A.

The old year was a good one. We gained some hundreds of members; it was a banner year for Life Members. But this year must be a better one. We must strive to gain *every* Universalist woman to our membership. No real effort goes without reward. We shall put on a Membership Drive, details of which will soon be announced in the "Bulletin." However, do not necessarily wait for this. While the Christmas spirit is still singing in your heart, win a member. While your New Year's resolutions are fresh in mind, win a member.

The scope of our Women's work is constantly enlarging; many new opportunities are in sight. What is needed to meet them? Members. And then *more members!* The work is limited only by the limit that the Universalist women themselves put upon it.

How shall we meet this challenge of 1922? Join the Women's National Missionary Association of the Universalist Church. Join by scores and hundreds, so that when this year passes we can look back upon a wonderful increase and say, "There have indeed been 'showers of blessings.' " Join now, at the beginning of the New Year, and realize twelve months of joy in the participation of the Women's work of the Universalist Church.

*Alice Coe McGlauflin,*
*Membership Chairman.*

* *

The greatest agency to-day in keeping us advised of the conditions among Oriental races, who, however old their traditions and their civilization, are now tending toward Occidental ideals, is the establishment of foreign missions as the outposts of the advance guard of Christian civilization. These missions have the duty of representing the ideal of Western Christian progress, and through them such progrees is to be commended to the races whom, it is hoped, we may induce to accept that same civilization. The leaders of these missionary branches of the churches are now becoming some of our most learned statesmen in respect of our proper Oriental policies, and they are to be reckoned with by the men more immediately charged with the responsibility of initiating and carrying on such policies.

*William Howard Taft.*

* *

### FIELD SECRETARY'S DATES

Jan. 9. Evening, Haverhill, Mass.
Jan. 10. Evening, Salem, Mass.
Jan. 11. Evening, Malden, Mass.
Jan. 12. Afternoon, Pawtucket, R. I., Conference. Evening, Everett, Mass.
Jan. 14. Evening, Canton, Mass.
Jan. 18. Afternoon, Stoughton, Mass.

# Sunday School Search Lights

**The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.**

### PRAYER

Our Father who art in Heaven, may Thy blessing be upon us all, as we gather to study Thy word. Give unto those who teach the Spirit of Wisdom, unto those who learn the Spirit of Understanding. May we so receive the truth that it may shape our lives and make us better disciples of the Great Teacher who went about doing good! Thus may Thy Kingdom come, and Thy will be done on earth as it is done in heaven! Amen!

(*Rev. Marion D. Shutter, D. D.*)

* *

### MY TRIP TO RHODE ISLAND

**Nov. 29—Dec. 5**

Do you remember the day in November when the world awoke to hear the news that good old New England was enshrouded in ice? That was the day that I appeared in the fine city of Providence, in the little state of Rhode Island. Because of the untiring efforts of the state president, Miss C. J. Crowell, all the details of the trip were completed for visits to the two Providence churches, First Church and the Mediator, and the schools at Woonsocket, Valley Falls and Harrisville.

It is surprising that such a little state can do such big things. Here are some church buildings suggestive of thought concerning the housing of the church school; here are some fine men and women willing to give of their time and self for the advancement of the work.

In spite of the impaired transit and telephone service, all the conferences were well attended. Perhaps the most prevailing questions were those concerning the Cradle Roll and the Home Department, while many showed a growing interest in the use of hand-work. Votes were taken to allow the "opening excercises" to remain in our schools only as a relic of the past and to make every effort to have the "service of worship" become vital in the lives of the pupils.

Extension work? At Valley Falls is a living example of this very kind of work, a church, because some one had a vision of a school miles from the home church; a church supported by the constant attendance of the church school pupils at the morning service.

Harrisville has two energetic people, one man and one woman, who have pledged themselves to revive the church school, as a result of the personal contact with the General Sunday School Association.

Three cheers for Rhode Island! The trip is among my most pleasant memories.

*S. J. M.*

* *

### FOLLOW UP FOR ARMENIA

The Armenian offering is in danger.

The weather has been exceedingly unfavorable. On Dec. 18, when many schools were to receive the collection and many others were to give out the envelopes, the storm king raged. In some parts of the country there was snow; in others, rain; in nearly all, fierce wind.

The offering must not fail. The situation of the orphans is too tragic and the need of sacrifice for the education of our scholars is too serious. Therefore, we appeal to all Sunday school managers to supplement their original work with distribution of envelopes to all not yet reached and with renewed emphasis on this great philanthropy.

It is yet possible to take advantage and by extra endeavor make this offering larger than any that has preceded.

* *

### GOOD MUSIC FOR GOOD SCHOOL

**Stella Marek Cushing**

Who's your pianist? Has she "pep" enough to keep the school up to the mark when singing? Remember, most church pianists drag the hymns, and that is wrong. Pianists, watch your tempo.

* *

### OPPORTUNITY FOR BOSTON TEACHERS

The Department of Religious Education of the American Unitarian Association is holding a special school for the training of Sunday school teachers at 16 Beacon Street, Boston, on Wednesday evenings from Jan. 11 to April 26 inclusive. Experienced leaders will lecture on methods of presenting religious truth in liberal schools. All the privileges of the school are offered to Universalists on the same terms as to Unitarians. Address for information, Rev. William I. Lawrance, Ph. D., 25 Beacon St., Boston.

# Among Our Churches

## Vermont Letter

**Woodstock.**—The vacancy at Woodstock has been filled by the election of Rev. Weston A. Cate of St. Johnsbury to the pastorate. Mr. Cate will take up his work not than April 1 and earlier if his place at Johnsbury can be filled. The parish Woodstock has been vacant since the h of Rev. C. E. Bingham. During time the work has been carried on, the ch building has been put in thorough ir and the people are all ready for work. expected that Mr. Cate will also take ge of the parish at South Woodstock, it is hoped, at least part of the time at tland Four Corners. Mr. Cate has made ost admirable record at St. Johnsbury. alone has his own church prospered er his administration, but he has obed a hold over the town which is envi. He has also found time to revive ching services at St. Johnsbury Center, since the coming of winter has supplied pulpit at Lyndonville on alternate Sunafternoons. We shall miss Mr. Cate he north country but are glad that he keep on with his good work in the e limits. * * **Barre.**—The work in re, which ought to be officially and h is practically the headquarters of versalism in Vermont, is progressing dly. The people of our Barre church e seen the signs of the times and have ged a parish assistant for Mr. Hokerk. Benson seems remarkably well quali for this work. For the present she confine herself largely to the work of Barre parish, but hopes ultimately to nd her activities to many of the smaller es in the vicinity. Mrs. Benson will y for a lay license, looking forward to ordination. The trustees of the sh have also provided a moving picture hine for the use of the pastor, and successful evening meetings are being These meetings owe considerable eir suceess to the co-operation of R. L. ison, principal of Goddard Seminary, to the students under his charge. The t of co-operation among our various s in Barre is very marked and pleasing. **St. Albans.**—The spirit of community fulness seems to have taken hold of T. L. Drury, and he is at the fore in all activities for the good of the He has recently handled an extensive paign for the benefit of the Public ary of the city, and wonderful results been secured. The annual meeting e parish will be held on Jan. 9 and the le have secured Mr. Richard Billings oodstock and New York as the prinspeaker. * * **Morrisville.**—The g people of the parish have been holding some very interesting meetings of late which have called out large audiences. Three groups of young people are contending for honors in these meetings. The Willing Workers recently held an "Old Hymn Night," leading the singing of the old familiar hymns themselves, giving a history of each hymn sung and calling in to their aid some of the older singers of the parish, who brought great pleasure to our people by their reappearance in public. The five young women of Miss Moody's Sunday school class have given two evenings which brought great pleasure, on one giving a little religious play, and the other holding a White Christmas pageant by which nearly two hundred gifts for the Home for the Feeble Minded at Brandon were secured. The young women of Mrs. LeBaron's class have likewise held two meetings, one of instrumental music, which proved very popular. The three classes are now to undertake a series of Biblical tableaux during the coming month. * * **Lay Preachers.**—Owing to our distance, it has always been easier to make our own preachers than to summon them from Boston when supplies were needed. For several years we had one of the most efficient supply teams possible to secure. Various changes have brought about the disintegration of this team, and last fall the Superintendent was obliged to notify our ministers that he could no longer guarantee to supply preachers on short notice. Since that time he has been building up a team and is now ready to announce that he is again ready to meet all calls. The new team consists of Mr. Earl S. Heath of Derby Line, Mrs. John Kimball of Glover, Rev. F. H. Cole of St. Albans, Rev. Walter J. Coates of East Calais, Hon. James B. Estee of Montpelier, Prof. K. R. B. Flint of Norwich University, Rev. Clifford Stetson of Springfield (temporarily), Mrs. Benson of Barre, Richard Billings of Woodstock and New York, and, it is hoped, George P. Lovell of Bellows Falls. There is a distinct desire upon the part of some of the more active members of our Y. P. C. U. in Vermont to express themselves by the spoken word, and we anticipate that a number of them will apply for lay preaching licenses, which will lead some of them ultimately into our ministry. * * **Quotas.**—State and provincial quotas are now due and remittance should be made to the Secretary at as early a date as possible. * * **Concord.**—The recent annual meeting at Concord showed the parish to be prospering under the direction of the Rev. C. F. McIntire. The annual report showed all bills paid and a reserve fund of $800 on hand, besides a good sized trust fund held by the Convention in the interests of the parish. The pastor was voted an increase of salary in appreciation of his services. * * **Fellowship Committee.**—The retirement of Rev. C. R. Stetson from the work at Springfield and from our Vermont and Quebec fellowship to enter upon preparation for the Japan mission work has made necessary a change in the Pellowship Committee, and the Superintendent has been appointed chairman *pro tem*, until the annual session of the Convention. * * **Springfield.**—This parish gives up its pastor, Rev. Clifford R. Stetson, to the work of the Japan Mission with mixed feelings of pride and of regret. The parish is proud that it has had a pastor sufficiently consecrated to the work of the Church to devote his life to our Japan Mission. It is proud that he has been found worthy by our Foreign Mission Board to take up this work. It is proud that it has had him and his wife for at least one year at the head of its own work. It regrets that it is to lose Mr. and Mrs. Stetson and Ruth from its midst. But it will give them the compliment of continuing the work with unabated vigor and will at once settle a successor to Mr. Stetson.

*George F. Fortier.*

## New Hampshire Letter

**The Superintendency.**—On Nov. 1, the undersigned assumed the office of Acting Superintendent of Churches for New Hampshire. Headquarters to be at Morrisville, Vermont. * * **Hinsdale.**—The first visit was made to Hinsdale where there has been no settled pastor since the removal of Rev. C. F. McIntire to Concord, Vt. As there seemed to be no chance of settling a pastor during the winter, very fortunately the parish was able to make arrangements with Rev. E. P. Wood of Brattleboro, Vt., to supply the pulpit on Sunday afternoons through the winter. This plan is more than satisfactory to the Hinsdale people as a temporary arr ng ment, but they have too fine an equipment for it to be made permanent. The Superintendent was instructed to secure candidates for a resident pastorate at as early a date as possible, with the understanding that settlement was not to be made until spring. A candidate will occupy the pulpit on Jan. 8, and it is hoped that announcement will soon be made that Hinsdale will resume morning services in the spring. * * **Winchester.**—This parish is happy in having been able to secure one of the few young men who have entered our ministry of late, Rev. Edgar R. Walker, until recently of Tufts College. Mr. Walker came to Winchester as a summer preacher, and at the close of his term of service the parish was able to persuade

him that there was generous opportunity even away from the crowded centers. Mr. Walker is bringing large enthusiasm to his work, and the response is generous among the people. The interest of the men of our church at Winchester is rather remarkable. Mr. Walker is keeping his people informed of his plans for the parish by means of a typewritten bulletin which is filled with interest. * * **Dover.**—A decided awakening of interest is being manifested in this parish. The Superintendent made his first visit early in November and found the plans already laid for the resumption of work. A special committee had been secured for pulpit supply, and this committee instructed the Superintendent to find a pastor and settle him over the parish. It seemed wise, however, to find exactly what the parish was willing and able to do financially before this step was taken. In the meantime a pulpit supply was found in Rev. Asa Mayo Bradley of Kingston. Mr. Bradley has met with great acceptance among the people, and interest and audiences are steadily growing. The Superintendent again visited the parish in December, and plans were made for an elaborate parish supper and every member canvass to be held at the time of the annual meeting in January. At this time decision will be taken in regard to the settlement of a pastor. By the efforts of the Universalist people and their friends in Dover the church building has been placed in repair and everything is ready for a period of prosperity in the parish. * * **Portsmouth.**—It seems good that our rather wonderful plant at Portsmouth should again be at work. Early in the fall an effort to arouse interest at Portsmouth was made jointly by Superintendent Leighton of Massachusetts, a former pastor there, and Dr. Lowe, General Superintendent. The response was very gratifying. An elaborate every member canvass was carried through, and the results seemed to show that, with the aid of State and General Conventions and with the income from funds available, work should be resumed at once. Upon the appointment of a New Hampshire Superintendent Dr. Lowe turned the work over to him and he visited Portsmouth on Dec. 18. Plans are on foot for the settlement of a pastor at the earliest possible date. * * **Gorham.**—The parish at Gorham is prospering under the direction of Rev. F. H. Billington. It is more than making good in the rather extraordinary financial burden which it assumed in the settlement of a pastor. Mr. Billington is not only carrying on his church work with success, but is interesting himself thoroughly in the work of the community. He has recently been identified with the religious canvass which has been made of the city, and in many other ways is making himself favorably known as a citizen as well as a preacher. * * **Berlin.**—It is pleasing to be able to report the parish at Berlin as again work. This parish has had no services since the removal of Rev. H. W. Haynes from Gorham until recently. The Rev Isabella S. Macduff, for nine years pastor at Berlin, came back for a Thanksgiving service, when a remarkable audience of old parishioners and other friends of the city gathered to hear her. Miss Macduff christened a number of children at this time. The Superintendent visited Berlin Dec. 14, and found a good deal of enthusiasm manifest among our people there. It was decided to begin work at once, and Rev. F. H. Billington has been secured to conduct afternoon services until spring. It is the feeling, however, both at Berlin and at Gorham, that each place should have a resident pastor, and this plan will be carried out. The opportunity at Berlin is rather unique. The old church building has been sold and a house has been secured in its place. The lower part of this house has been fitted up for religious services and a small but very churchly auditorium has been provided. The upper part of the house is rented for the present. Located in a residential district and yet close to the business section, this plant of our people at Berlin is as well adapted to social work in the community as any we have ever seen. We believe there is an opportunity for our church in Berlin which is not being taken by any other church of the city. If the present spirit of the people continues, this opportunity will be made the most of. In the meantime the people are very happy at having services once again, and are showing a good deal of loyalty to their part-time pastor. * * **Plymouth.**—It is impossible to decide at the present moment whether we have a tragedy at Plymouth or an opportunity for renewed service to the community. N regular services have been held at Ply mouth for a number of years. The churc building, while not seriously in disrepai had none the less suffered a good deal fron disuse. A spirit of liberalism in the othe churches of the community does not no and never has given us an antagonisti reason for existence. There is not th smart from having our church closed tha would come in a more Orthodox commun ity. There is a feeling among our peopl that it might be well to have our churc used for some worthy community pu pose rather than to have it hang on to weakened existence. And so there not the demand for its reopening tha we might find where denominational line were more strictly drawn. On the othe hand, our church is most admirably locate in a brisk, thriving, prosperous communit Some young men and women have grow up since its doors were closed. Othe have moved into the town. There ma be a place for us in Plymouth. I do n believe there is any human being who ca say with authority that there is or the is not an opportunity. The only way to try it out. Whoever is in charge of t New Hampshire work early in the sprin should conduct a seriess of service at Pl mouth long enough continued to try o the situation thoroughly. It is the only wa that adequate information can be secure as far as we were able to discover from o visit there in December. * * **The Miracl**—The Superintendent recently sent bulletin to our ministers in New Ham shire and rceived an answer from all b one. And ea ch was fraternal and helpf

*George F. Fortier.*

# Church News and Interests

### DENOMINATIONAL CALENDAR

Jan. 31. Public Meeting W. U. M. S. of Massachusetts, Universalist Church, Lawrence, 10.30 a. m.

* *

### CHURCH MEMBERS REPORTED IN 1922

| | |
|---|---|
| Previously reported | 8 |
| Chapman, Ala. | 1 |
| Columbus, Ga. | 1 |
| Hingham, Mass. | 3 |
| Rochester, New York | 12 |
| Total | 25 |

### PERSONAL

Rev. R. S. Kellerman since January 1 has been at Greensboro, N. C., where he will give his whole time and strength to the work in that new field.

#### Alabama

Brewton.—Rev. Henry T. Crumpton, pastor. The church and Sunday school held one service on Christmas Sunday, using the program suggested by the General Sunday School Association. There was a good congregation, many of the boys and girls home from school and college being present, and the m inister gave a fi Christmas sermon. The offering was tak for the Clara Barton Home. The churc was decorated with the native wi smilax and holly. Mrs. T. R. Mille superintendent of the Sunday scho entertained the officers and teachers supper at her home on Thursday, De 29, to discuss plans for the coming yea Plans are being made and funds are bei raised to renovate and redecorate t church and add class rooms for the Su day school.

#### Connecticut

Hartford.—Rev. John Coleman Adam D. D., pastor. The week precedi Christmas the Sunday school had regular "Christmas giving," $56 togeth with games, books, toys and clothi being sent to one of our local chariti On Christmas Eve, Dr. Adams and wife were presented with a gift of mon from members of the parish, Dr. Ada having completed a twenty-year pastora in Hartford. The Tuesday morni Christmas services were beautiful, an at the close of the sermon, Dr. Ada

# The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

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expressed heartfelt thanks for himself and his wife for the generous gift. There was a large atendance both at church and Sunday school. The exercises in the school consisted of the usual Christmas music, a little exercise with "Christmas fairies," and an original story by Dr. Adams, "Christmas Street." (It would not seem like Christmas in the Hartford school without a story from our pastor.) The superintendent presented from the Arlington Mass., Sunday school a challenge for an attendance contest in January and February, and the challenge was, of course, accepted. The collection for Armenia amounted to more than $80. The Sunday school parties were held in the afternoon and evening of December 20, the afternoon being devoted to the little folk, and the evening to the older members of the school.

### Georgia

Columbus.—While the church is in its infancy, we must admit that it is a healthy growing baby. We have already had one church wedding. Notwithstanding the very low temperature on the first Sunday of the New Year, we had an unusually good attendance, and added one member to the church. Two of our members have already subscribed for the *Leader*, and we expect greater things soon.

### Massachusetts

Cambridge, Third.—Rev. Lucius R. Paige, pastor. The poor children of North Cambridge were remembered by a Christmas gift service Sunday, Dec. 18, at our Sunday school rooms. Many donations of food, clothing and toys were turned over to the Cambridge Welfare Union. A children's party with Christmas tree, motion pictures, music and story telling was held the afternoon of Dec. 23. A picture of the "Little Town of Bethlehem," was shown in the chancel of the church Christmas morning. The Comrades will attend a banquet of the Associated Men's Clubs of North Cambridge at St. James parish house, Jan. 5, when Hon. Herbert Parker, formerly attorney general for the Commonwealth, will be the speaker.

* *

## PUBLIC MEETING

The Lawrence and Methuen Mission Circles extend a most cordial invitation to every one to attend a public meeting at the Universalist Church, Lawrence, under the auspices of the Massachusetts W. U. M. S., Jan. 31.

All desiring information concerning the Clara Barton Guild will have that opportunity in the morning, when Miss Susan M. Andrews, National Field Secretary, will preside.

At noon Rev. Oliver B. Loud of the Methuen Union Church will speak, and in the afternoon Mrs. E. Talmadge Root will explain the advantages to be gained from the "Federation of Women's Church Societies." The program will include other interesting speakers on special work of the society.

Come in time for the social hour from 10 to 10.30 a. m.

A train leaves the North Station, Boston, at 8.50 a. m.

*Mary E. Nye,*
*Public Meetings' Committee.*

* *

## A CARD OF APPRECIATION

To the many friends—Mission Circles and individuals—who have so generously remembered their missionaries by showers of Christmas greetings, I desire to extend my grateful thanks for the gracious messages of good cheer and good wishes that have been personally received.

Labors are lightened, discouragements are eased, joys are greater, when it is thus realized that friends are in such close touch with our problems and in sympathetic accord with our efforts.

May the rich promises of the New Year in our joint labors be happily fulfilled in heart and field.

*Alfred J. Cardall.*
*Kinston, North Carolina.*


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